LIBRARY
Theological Seminary,
PRINCETON, N. J.
No. Case, 85 1
No. Shelf, 7
No. Book, 29

Digitized by the Internet Archive
in 2015

https://archive.org/details/christianworldma133amer

THE

CHRISTIAN WORLD.

Vol. XIII. MARCH, 1862. No. 3.

TWO CLASSES OF ROMAN CATHOLIC NATIONS.

The "gentlemen at Rome," with the Pope at their head, estimate the number of the adherents of their Church at *two hundred millions*. We are neither going to accept nor reject their estimate on the present occasion. It is a very large one—too large by something like *thirty millions*, in the opinion of the Berlin statisticians, who have the credit of being well informed men on all such subjects. For the once we let this point pass.

We wish, however, to call the attention of our readers to a most important classification of Roman Catholic nations, or countries, for we shall have occasion to use these words interchangeably in this article.

The First Class consists of those Roman Catholic nations in which there is a Protestant element, greater or less, interspersed and diffused. To this category belongs Ireland, in every parish of which there is a Protestant church, and more or less of a Protestant population; France, in which there are a million and a quarter or a million and a half of Protestants distributed—by no means equally however—among the thirty-seven millions that constitute the entire population; Belgium, where is now a considerable number of churches and Protestant chapels for the French, Flemish, and Dutch speaking people in the southern, western, northern, and middle portions of the kingdom, and several for the German in the eastern; Italy, where there is a population of 22,000 in the Vallies of Piedmont (the Waldenses) who are Protestant in every thing but the name, and some twenty-five or thirty chapels in the principal cities for foreign Protestants—English, American, Swiss, French, and German. Besides this, within the last few years, Protestant chapels for native Italians have been opened in many of the cities in Northern and Central Italy, and even Naples and Palermo; Austrian Germany, including all the Germanic part of the

Austrian empire, with Bavaria, and a few small Duchies, in all which there are disseminated Protestants, with chapels or churches, and in Bavaria and the larger cities many large churches; HUNGARY, where there is a large Protestant element, and in the eastern part, including Transylvania, a large number of people who belong to the Greek and United Greek communions; POLAND, where there is still a "remnant" of Protestants of the Polish race, and a considerable number of German immigrants. We are speaking of the modern kingdom of Poland, with its five millions of people. But if we speak of Poland as it was at the First Partition, (1773,) we shall find that in the portions that belong now to Prussia there is a considerable number of Protestants; even in Gallicia or Austrian Poland there are a few; whilst in the portions which Russia obtained by the Three Partitions, and which now form a constituent part of her vast empire, there are some Protestants, and millions of the Greek faith; CANADA EAST, in which the English Protestant element is large, and that which is French, though not large, is appreciable and increasing.

In all these countries—Ireland, France, Belgium, Italy, Austrian Germany and Bavaria, Hungary, Poland, Canada East,—although the majority of the people, in most cases overwhelmingly so, are Roman Catholics, and the political, civil, and social power and influence in their hands, yet there is a Protestant element which must be of immense importance in the work of imparting the Gospel to their inhabitants.

The Second Class of Roman Catholic countries consists of those in which there is no native Protestant element, or none that is appreciable. These countries are Spain and Portugal, in Europe; Mexico, Central America, the Spanish and French Islands, (Cuba and Porto Rico,) etc., in North America; and the entire of South America, excepting the British and Dutch Guianas, which are the only Protestant countries on that continent.

A few remarks respecting the state of things in some of these countries may be interesting to our readers.

In Spain Proper we know of no Protestant natives; nor are there more than two, or at the utmost three, Protestant chapels for foreigners in that country. When we were there fifteen years ago, there was not one! At Gibraltar, which is geographically a portion of Spain, but politically is a part of the British empire, and has been for more than one hundred and fifty years, there are three or four Episcopal churches and one Wesleyan for the garrison and English-speaking inhabitants, and three Spanish Protestant chapels. These chapels comprise the largest Spanish population in any one place in the world that is Protestant, of which we have any knowledge.

In Portugal there are no native Protestants that we know anything of, and only three chapels for foreign Protestants; two at Lisbon and one at Oporto. That in the last-named place is English, (Episcopal,) as is one of those in the former city, whilst the other is German. There was in Lisbon, some years ago, a Protestant service in Portuguese, conducted by a converted Spanish priest, rather privately; and yet it was very considerably known. We know not what has become of it.

There is no Protestant chapel in Mexico that we are aware of. If any Protestant service has been held in that country, it must have been in connection with the British Embassy and for short seasons. Something of the sort has been attempted at Vera Cruz, but no permanency was attained.

In the States of Central America, with the exception of the English chapels at Belize and the German ones in Mosquitia, we know of no Protestant services.

Nor do we know of any native Protestants in the Spanish Islands, nor of a chapel for foreign Protestants. All the attempts of the American Seamen's Friend Society to establish a chapel for American and English seamen at Havana were fruitless. And in the French Islands we know of but one Protestant chapel, that at St. Martin, (Martinique,) of which Mr. Frossard, of the *Reformed* Church, is pastor. There are several Protestant chapels in Hayti.

With the exception of the Guianas, we know of no countries in South America in which there are native Protestants; nor any Protestant chapels at all, excepting those for English, American, French, and Germans, temporary residents and immigrants, together with that of the Waldensian colony near Montevideo.

It may be proper to say a word in regard to Protestant countries in which there is a Roman Catholic element, greater or less.

In England and Scotland there is quite a large Roman Catholic population, for the most part immigrant—from Ireland chiefly, though there is a considerable number of residents or sojourners from Italy, Spain, Portugal, France, and other papal countries on the continent, to be seen in London and other seaports. In Scotland there is quite a number of Romanists that are lineal descendants from the Highlanders that refused to receive the doctrines of Knox and the Reformers of the sixteenth century.

In Holland more than the third part of the population is Roman Catholic.

In the Protestant States of Germany and the Protestant Cantons of Switzerland there is a Roman Catholic population that varies from a small fraction up to almost a half.

In the Scandinavian countries—Denmark, Norway, Sweden, and Finland—the Roman Catholic element is very inconsiderable.

In the United States the Roman Catholics are numerous; and so

they are in those of the British Provinces in which the Protestants are the majority.

In most of the British West India Islands the Roman Catholic population is not large. In a few small islands, including Trinidad, they are in the majority. In the Dutch, Danish, and Swedish West India Islands the Roman Catholic population is inconsiderable.

We have made this brief survey of the Roman Catholic world, because of the practical remarks which we desire to found on it in the next number of THE CHRISTIAN WORLD. It will then be made to appear that the state of the Roman Catholic mind in relation to Protestantism and the Gospel depends immensely upon circumstances and influences which have been created by the facts to which these civil and political states of society have given origin. The consideration of this subject thus becomes eminently practical, and has a bearing unspeakably important on all efforts to bring Romanists to the knowledge of the truth.

COLPORTAGE IN FRANCE—POWER OF THE TRUTH.

The following narrative, which is contained in one of the late reports of the Agent of the British and Foreign Bible Society in France, shows how remarkably, in the providence of God, the colporteur is sometimes enabled to introduce the Scriptures to those who have hated and opposed both him and his work. M. de Pressensé writes :

"About two years ago one of our colporteurs, whilst prosecuting his labors in one of the seaports of Normandy, gained access to the yard of a ship-builder where a great number of men were employed. The appeals which he addressed to these men seemed to meet with a favorable reception, and he thought he had every ground for hoping that he was about to effect the sale of a goodly number of his copies. But all of a sudden an individual made his appearance who seemed to possess some authority in the yard, and who violently opposed the continuation of our friend's efforts: he even gave expression to threats against every workman who should prove himself to be so bad a Catholic as to purchase a copy of the poisoned Bibles offered to them. In vain did our colporteur attempt to make head against the storm: he was compelled to submit to brute force; but, while taking his departure, he, in a solemn and serious tone of voice said: 'Take care, sir, lest all the blasphemies which you have especially directed against the Book of God come not to your remembrance when on your death-bed, and overwhelm your soul with despair. They have filled me with such terror on your account, that I shall pray to my God to cause them to have a very different result at that extreme period of your life: I shall entreat Him to cause that they may serve to lead you to repent with a repentance that shall conduct you to the foot of the cross of Jesus Christ.'

"Very recently the same friend was aroused in the middle of the night by a loud noise in the street where he resides. The noise was caused by a continued knocking at the door of the neighboring house. As, in spite of all this noise, no one came to open the door, our colporteur remembered that his neighbors were away from home,

and, in consequence, he went to the window to communicate this fact to the person knocking. On opening the window he beheld a female, seemingly in much affliction, who told him that she had come to obtain assistance from friends who, to her sorrow, she now found were not at home: that her husband was dying, having been seized with a fit of apoplexy. On hearing this sad news, and believing that the Lord was calling him to fulfill a Christian mission, our friend told the woman that as she was in need of assistance and consolation, he was prepared to go with her. Our friend speedily dressed himself, and in the course of a few minutes was standing with the afflicted woman at the bedside of her husband. The latter appeared to be as ill as he could well be, and seemed likely to succumb to the attack of apoplexy with which he had been seized. After having rendered him some services, which appeared to afford him relief, our friend set out in quest of a medical man with whom he was acquainted, and was not long before he returned with him. Bleeding, and some other energetic remedies which were at once adopted, very speedily caused a disappearance of the more alarming symptoms, so that ere long the medical man was able to leave without the apprehension of any serious results. Our colporteur, however, remained behind, and installed himself until morning as the nurse of the sick man. During the period that he thus spent by the bedside our friend became aware, to his great surprise, that the man whom the Lord had thus confided to his care was the identical sub-inspector of the ship-building yard who had so violently opposed him in his labors, and whose impious words, any more than his person, had in nowise become effaced from his memory. The dread of doing harm, by causing the exhibition of any strong emotion, led our friend to abstain from making the least allusion to their first meeting; but he could not refrain from one thing, which he regarded in the light of an absolute duty, namely, proposing to the sick man, as well as to his wife, to unite in rendering thanks to God for the deliverance which it seemed to be His good pleasure to grant. The sick man accepted this proposal with so much eagerness, that our friend felt no hesitation about prefacing his prayer with the reading of some few verses of Scripture. When he pronounced the words, *the Word of God*, the countenance of the sick man gave evidence of great mental agitation, though it was plain that this agitation did not proceed from anger or aversion, for it was with serious and even pious attention that he listened to the portion of Scripture which our colporteur read, as well as to the prayer which he offered up on his behalf; and the 'Amen' which he added to the 'Amen' of the Christian man who was on his knees at his bedside, told more plainly than any words could possibly have done that his soul had been comforted and gladdened. The morning having arrived, the colporteur took his departure, almost overwhelmed with expressions of thanks and manifestations of affection for the devotedness of which he had given proof.

"But a work commenced under such interesting circumstances could not be suffered to remain uncompleted, and thus on the evening of the same day the colporteur was again in the same apartment, and at the same bedside. He then learned that the improvement which had taken place in the morning had not continued, and that there had been internal ravages, which plainly indicated that the end of the sick man could not be far distant. So close at hand did this end appear to our friend, that notwithstanding he had been up the previous night, and that during the day he had encountered the great fatigues which are inseparable from the occupation of a Bible colporteur, he could not refrain from again offering his services for another night. At first, from motives of consideration, his offer was declined, though it was but too evident that it would be gladly accepted; and so, in the end, the matter was very easily arranged. What occurred during the night will now be related. On the wife leaving the room to have a little rest, the sick man asked the colporteur to come

as near to him as possible; and, on his doing this, he addressed him as follows in an under tone:—'I do not know whether you have recognized me: for my part I have recognized you. You are the seller of the Word of God who paid a visit to the yard belonging to ——. I am the sub-inspector of that yard, the same man who so violently prevented your selling the copies of the Word of God which you had with you; who likewise so grossly insulted you, and who uttered such blasphemies with respect to the things written in the book. I am the man to whom, in such solemn tones, you said, 'Take care that all this does not recur to your memory, in order to drive you to despair on your death-bed." On hearing these words from you I became still more angry, and drove you with scorn from the yard; but, would you believe it, these words were written as with letters of fire on my heart, and have haunted me without respite ever since that time. The very thought of my death-bed brought me into a state of frightful terror, and I could scarcely contain myself. When, the other evening, I was struck with apoplexy—at the first moment of my returning to consciousness I found myself lying on this bed—I said to myself, with inexpressible anguish, This then is my death-bed! . . . and judge of my inconceivable astonishment, when, on turning towards those who were at my bedside, the first face on which I fixed my gaze was yours. The first thought which entered my mind was, that God had sent you to me to confirm, by word of mouth, his sentence of condemnation. I wished to cry out, Mercy! mercy! but my paralyzed tongue absolutely refused to utter the words. By-and-by my spirits returned, more especially after I had persuaded myself that you did not recognize me; but when you proposed to pray for me, and more particularly when you offered to read some passages from the Word of God, it was just as if a miracle were being wrought before my eyes. I thought that God himself had assuredly sent you to pardon me; and certainly what you read from the Gospel seemed to me as if pronounced by the voice of the Saviour himself, and the expressions you used in your prayer were, for my heart, like words coming down from heaven. . . . .'

"I here abridge the narrative in order to come to its conclusion, which is both encouraging and gratifying.

"In the morning of the day which followed that night, the whole of which had been spent in searching the Scriptures and in imploring the assistance of the Holy Spirit, the man in question, who formerly had been so opposed to the Bible, had become one of its warmest and most fervent friends. With humility and with joy he felt that he had a right to apply to himself all the glorious promises made to believers, and even whilst mortification was successively seizing the different parts of his body, he was able to say that he had passed from death unto life, and that although his mortal body was being destroyed before his eyes, his spiritual life was being renewed from moment to moment. Never, it would seem, has such a striking work of grace been manifested with so much rapidity. The colporteur was truly amazed at what he saw and heard, and, although quite exhausted with fatigue, after two nights without any sleep, whilst returning to his own home to seek a little rest, he, in spite of himself, could not refrain from singing a hymn of praise and adoration.

"A few hours afterwards his new brother in Christ sent for him in great haste, accompanied by the message that the hour of his departure, which he also styled the hour of his deliverance, was nigh at hand. On the present occasion the colporteur, who understood why he had been requested to bring a number of Bibles with him, saw not only the wife seated at the bedside, but another woman also, habited in the dress of one of our religious orders, and, in addition, two men somewhat advanced in years, and six youths. 'This is my sister-in-law,' said the sick man, 'and these are my two brothers and their sons.' I have related to them the good things

which the Lord has done for my soul at the moment when He purposes calling me to himself. They have all been greatly moved by what I have told them, and, like my dear wife, they are most anxious to possess the peace which makes me now so pefectly happy. This peace, I have assured them, they will find by believing in Jesus Christ, as He makes himself known to us in his Gospel, and as I have been taught by the Holy Spirit; and it is in order that they may gain this blessed faith that I have requested you to bring these Bibles. My dear wife will pay you for them, for it is a gift which I wish them to receive direct from myself.' After this short address, which he had uttered with much difficulty and pain, this dear Christian man took the Bibles one by one, and with his own hands gave a copy to each of the members of his family, accompanied by an exhortation so full of warmth and earnestness, that the colporteur experienced a sensation which caused him to exclaim, with Jacob, 'Of a truth, the Lord is in this place; . . . this is none other than the gate of heaven!' and this was made so much the more applicable to this chamber of sickness and death, when, on the invitation of the dying man, all the persons present fell on their knees in order to unite in prayer with the colporteur; and when he who was on the point of quitting this world of sin, with tears in his eyes, confessed the impiety and the sins which had marked his life, and declared, with a voice full of assurance and delight, that Jesus Christ was his Saviour; that he felt that he had been washed and purified by his blood; that his sins were pardoned; that he was reconciled with his Heavenly Father, to appear in whose presence he was now no longer afraid, fully clothed as he was with the merits and righteousness of his Redeemer. . . . . A very few moments after this proclamation of his faith, this violent enemy of the dissemination of the Word of God, who now had become converted by this very Word, fell asleep in peace, having received and believed all that it reveals to us concerning the unsearchable love of our great God and Saviour."

MACAULAY ON THE JESUITS.

The following portrait of the Jesuits (the Order of Jesus, as they are impiously called) is drawn by Macaulay, and is to be found in the second volume of his History of England:

"It was alleged, and not without foundation, that the ardent public spirit which made the Jesuit regardless of his ease, of his liberty, and of his life, made him also regardless of truth and of mercy: that no means which could promote the interest of his religion seemed to him unlawful, and that by the interest of his religion he too often meant the interests of his Society. It was alleged that, in the most atrocious plots recorded in history, his agency could be distinctly traced; that, constant only in attachment to the fraternity to which he belonged, he was in some countries the most dangerous enemy of freedom, and in others the most dangerous enemy of order. The mighty victories which he boasted that he had achieved in the cause of the Church were, in the judgment of many illustrious members of that Church, rather apparent than real. He had, indeed, labored with a wonderful show of success to reduce the world under her laws; but he had done so by relaxing her laws to suit the temper of the world. Instead of toiling to elevate human nature to the noble standard fixed by divine precept and example, he had lowered the standard till it was beneath the average level of human nature. He gloried in multitudes of converts who had been baptized in the remote regions of the East; but it was reported that from some of those converts the facts on which the whole theology of the Gos-

pel depends had been cunningly concealed; and that others were permitted to avoid persecution by bowing down before the images of false gods, while internally repeating Paters and Aves. Nor was it only in heathen countries that such arts were said to be practised. It was not strange that people of all ranks, and especially of the highest ranks, crowded to the confessionals in the Jesuit temples; for from these confessionals none went discontented away. There the priest was all things to all men. He showed just so much rigor as might not drive those who knelt at his spiritual tribunal to the Dominican or the Franciscan church. If he had to deal with a mind truly devout, he spoke in the saintly tones of the primitive Fathers; but with that large part of mankind who have religion enough to make them uneasy when they do wrong, and not religion enough to keep them from doing wrong, he followed a different system. Since he could not reclaim them from vice, it was his business to save them from remorse. He had at his command an immense dispensary of anodynes for wounded consciences. In the books of casuistry which had been written by his brethren, and printed with the approbation of his superiors, were to be found doctrines consolatory to transgressors of every class. There the bankrupt was taught how he might, without sin, secrete his goods from his creditors. The servant was taught how he might, without sin, run off with his master's plate. The pander was assured that a Christian man might innocently earn his living by carrying letters and messages between married women and their gallants. The high-spirited and punctilious gentlemen of France were gratified by a decision in favor of duelling. The Italians, accustomed to darker and baser modes of vengeance, were glad to learn that they might, without any crime, shoot at their enemies from behind hedges. To deceit was given a license sufficient to destroy the whole value of human contracts and of human testimony. In truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what the Order of Jesus assured them that they might with a safe conscience do."

INCREASE OF POPERY IN LONDON.

Cardinal Wiseman recently delivered an address to the clergy of the archdiocese of Westminster, in the course of which occurs the following paragraph:

"And now, my brethren, coming nearer home, let me congratulate you on the success with which God has crowned your zeal in His cause during the past year. It is neither necessary nor opportune for me to enter into statistical details, or to enumerate the many good works for God's glory or our neighbors' spiritual and temporal weal that have been this year begun, advanced, or completed. New missionary districts have been marked out in various parts of London—the stakes, as it were, planted in the ground for new tabernacles for the God of Israel; land for several churches has been purchased or given, both in the city and in the suburbs; several new communities of both sexes have been introduced; fresh institutions of charity have been firmly established; presbyteries, schools, convents, and other religious buildings erected, some of considerable extent and elegant forms; while the seed has been cast into the ground which will require a year or more to mature its growth. But what is more, and far more important than this outward increase of God's house, is its spiritual advancement. There is a visible progress in the extent of attention to religious duties, in the observance of festivals, in attendance on multiplied services, in

frequentation of varied devotions, in affectionate worship of our Lord in His most Blessed Sacrament, *of His Immaculate Mother, and of His Saints;* and lastly and chiefly, in the edifying approach to the two great Sacraments, the medicine and the food of the spiritual life. With these proofs of interior fidelity, piety, and Divine love, I feel that we have no reason to fear that the outward show of religious progress is cultivated and favored at the expense of the spirit and soul of our holy religion; but that we have a well-founded trust in the stability and future increase of our present happy advancement."

THE GREAT EXHIBITION OF 1862.

Dr. Wiseman, in addressing the Romish priesthood, the other day, in London, said:

"I should feel obliged to you if you would turn your minds to the making of preparation for the Great Exhibition of next year. It is calculated that millions of foreigners, many of course Catholics, will visit this metropolis; and so long as they reside in it they will be under my responsible care in general, and yours individually. It is important that spiritual aid be at hand, in case, especially, of illness. Independently of this, pious persons may be anxious to approach the Sacraments, and therefore to find access to directors speaking their own language. If possible, therefore, priests speaking them should be accessible in every part of London; and lists should be in foreign hotels here, and published on the Continent, of the churches where foreigners may, either always or at stated times, find the assistance they desire. There is another possible result of this coming Congress of Nations which much interests me, and occupies my thoughts, on which, as on one or two other topics, I will briefly address you *orally*."

His Eminence certainly displays a forecast and zeal in reference to the spiritual interests of the "millions" of foreigners who may be expected to visit London on the occasion referred to, that may well challenge imitation from the Protestants of that city. We trust that they will be wide awake to the duty of availing themselves of the opportunity that will then be afforded them, of imparting the blessed Gospel to these "millions" in the languages of the countries in which they were born.

Rome has now 1,019 chapels and stations in Great Britain, 12 colleges, 50 monasteries, 162 convents, 1,388 bishops and priests, and 19 military chaplains. Her increase the last ten years by immigration, conversion, and "perversion," has been great.

THE PROTESTANT INSTITUTE IN EDINBURGH.

On the 5th of November last, the Rev. Dr. Wylie was installed as Professor in this new and important Institution, which has been recently founded in Edinburgh for the purpose of training up a special class of Protestant missionaries to labor among the Roman Catholics. Dr. Wylie has admirable qualifications for the important post. Few men understand the Romish controversy in all its details so well as he. The

occasion was a very interesting one. The services were held in the church of the Rev. Dr. Goold. Dr. Candlish preached an appropriate and able discourse from Acts, 15 : 6–29, in which he gave a review of the leading principles which guided the first Assembly of the Reformed Scottish Church, held in 1560. After the sermon a business meeting was held, at which the Rev. Dr. Begg made some remarks, in the course of which he stated :

"There are at present in Edinburgh a Popish bishop and twelve priests ; and that, taking the whole of Scotland, there had been added since 1850, forty Roman Catholic chapels to those previously existing, making 126 in all. Respecting the Protestant Institute itself, Dr. Begg said : 'We have had a large measure of success, considering the comparative apathy which has been manifested in many quarters ; but we have now purchased all the property connected with the old Magdalene Chapel, in which the first General Assembly met, and which is now the property of the Institute, with the block of houses on each side. We have now raised our building to the corner of the street, and in addition to that, have £2,300 in the bank. We intended to have begun the final building at Whitsunday last, but we found ourselves at the least £1,000 short, or £2,000, if you consider the importance of buying up the feu-duty. We are bound to proceed with the building at Whitsunday next ; and I hope that, if we are spared to that time, before next year we may see the termination of an important enterprise.' Resolutions in favor of the principles of the Institute, and recommending it to public support, were then unanimously adopted, after addresses in their support by the Rev. Dr. M'Michael, of Dunfermline, (United Presbyterian,) Rev. Dr. Goold, (Reformed Presbyterian,) Rev. Dr. Alexander, (Congregational,) Rev. D. T. K. Drummond, (Church of England,) and the Rev. Jonathan Watson, (Baptist.")

CHILI.

The Rev. N. P. Gilbert, the Society's missionary in Chili, has written another letter to the Sunday-school children of the churches that take an interest in the work of giving the Gospel to South America, which we subjoin. We hope that the superintendents of some of these schools will call the attention of their young friends to the fact that Mr. Gilbert has commenced a Sabbath-school for English children in Santiago, of whom there are *sixty* that belong to Protestant families. *He wants a Sunday-school library.* Will not some of our Sunday-schools see that he shall have one soon—as soon as possible ? We hope they will. Dr. Campbell will forward it as soon as it comes to hand. Dear children, please not to forget this appeal. It will be very pleasant for you to know that you have helped to give the children in Santiago, away off in South America, a library of Sunday-school books, such as you are in the habit of reading every week.

"Santiago, Chili, S. A., Dec. 16, 1861.

"Dear Children :—You know that when I was expecting in a few weeks to sail from New York for Chili, an arrrangement was made for me to go to Callao, Peru.

"To Peru I went, and labored nine months. During this time Rev. Mr. Swaney, who was also in Callao, was making endeavors to get a Bethel hulk conveyed over to the Chincha Islands near Callao, where formerly a large number of ships were accustomed to go for loading guano. That enterprise cannot for the present be carried out; so that Mr. Swaney is now left with his original field.

"I think I told you before, that I reached Valparaiso the 7th of September. The larger part of this city is built on a semicircular, steep, and rocky side-hill. We found Rev. Mr. Trumbull's house perched up on the top of the hill. The path to it was cut through rock: you go first one way and then another in a zigzag manner. Mr. T. has been here fifteen years. He has a pleasant house and garden, and within you will find his mother, sister, wife, and a nice family of children. He has also a congregation of 150 and a Sabbath-school of 100—one of the best conducted schools I was ever in. There is also a Bible Society. Besides this there is a day-school, which Mr. T. has done much to sustain, and which numbers over 100 scholars. This is especially for the English mechanics. The Principal, Mr. McKay, is an admirable teacher. There are other good schools. In the city there is a very fine Episcopal church, connected with which is a Sabbath-school. In the centre of the city there is a large reading-room. A horse railway is now in process of construction. There is a telegraph communication between Valparaiso and Santiago; and it will interest you to know that a contract has been made to complete the railway between the two cities in three years and a half. It will also interest you to know that the contractor is an American, Mr. Henry Meiggs. In his employ there are some Americans. One of them told me that he had five brothers in the Federal army. Another, who called upon me last week, I found was cousin to General Lyons, who was killed in Missouri.'

"In this letter I will only tell you about the Sabbath-school which we have commenced in our own house here in Santiago, for I preach in 'my own hired house,' as Paul did in Rome. The first Sabbath there were no scholars. I felt sad, but not discouraged. I prayed and labored that the next Sabbath we might have some scholars. Two came, George and Mary Bennett. We were disappointed in not seeing others who had promised to come, but we were very glad to see these poor children: their father is intemperate, and they need instruction so much the more. I saw them during the week: they were delighted with their little books, and were anxious for the Sabbath. The next Sabbath was yesterday. These two brought along a younger sister and two neighboring children, making five in all. You will say that I have a very small beginning. It is very true, but I hope that this is the beginning of a Sabbath-school which shall be continued for many years. There are sixty Protestant children in Santiago, and I hope our Sabbath-school will increase. I took a dozen books from my own library: this forms the Sabbath-school library. Now if you would send a small second-hand library to Rev. Dr. Campbell, 156 Chambers Street, New York, he would send it to me. Rev. Mr. Trumbull kindly sent some copies of 'The Child's Paper' and of the 'Tract Journal,' so the little children in Santiago are reading the same paper which many of you are reading. As you read this, will you not pray that your missionary in Santiago may be blessed in his work? NATHANIEL P. GILBERT."

AN IMPORTANT WORK ON ROMANISM.

We have received the prospectus of a most valuable work on Romanism, which has just been brought before the British public, and

which we trust will not be long in finding a publisher in this country. It is entitled, THE GREAT CONFLICT OF THE AGE; OR, PROTESTANTISM AND POPERY CONTRASTED IN THEIR LEADING DOCTRINES. The work is dedicated to the King of Italy. The contents are as various as the phases of the subject of which the work treats. For instance, we have in the First Chapter, THE HISTORY OF THE CONFLICT. In the next, A GENERAL VIEW OF THE ROMISH SYSTEM, in its Doctrinal Errors, its Past History, and its influence on Mental Independence.

The subject of the Third Chapter is ROMAN CATHOLIC AUTHORITIES, and in it a Sketch of the Council of Trent, Sketch of Peter Dens, Sketch of Bossuet, Bishop of Meaux.

The Fourth Chapter contains a CONTRAST OF LEADING DOCTRINES. Under this head the great errors of Rome on the SACRED SCRIPTURES, on the SACRAMENTS, on the ATONEMENT, on JUSTIFICATION BY FAITH, on PURGATORY, are explained and refuted, and the teaching of the Word of God on these subjects is set forth and enforced.

The Fifth Chapter treats of the question, HOW TO TREAT ROMANISTS?

The Sixth contains AN EARNEST APPEAL TO PROTESTANTS.

The Seventh, and last, is devoted to the ENCOURAGEMENTS TO WORK.

Our readers will see, from this brief sketch, that the book goes over much ground. We know well the author, and had the pleasure to hear him read portions of the work from the manuscript when we were in London last October. We will only add that the work is issued in one volume, crown octavo, and for three shillings sterling.

THE BIBLE IN RUSSIA.

In our CHRISTIAN WORLD for February we gave a brief article entitled, GOOD NEWS FROM RUSSIA. We have received a recent letter from the Russian Princess, to whom we referred in that article, from which we venture to make a quotation. Our readers will learn from this letter that the state of the case is far more interesting than it was a few months ago. The entire New Testament is now translated and published! and the translation of the Old Testament is going forward. It will be a great day for Russia when the entire Bible is published in the Modern Slavonic, or Russ, the language of the fifty millions of people who may be reckoned adherents of the NATIONAL GREEK CHURCH of the Empire. And all this not only with the sanction but at the command of the Government! The HOLY SYNOD must feel deeply mortified, if they have any sense of shame, to find themselves outstripped in zeal for the Word of God by the secular Government. That Body,

with the late Archbishop of St. Petersburgh and Novogorod at their head—the "venerable Seraphim"—who certainly had a name sufficiently magnificent—promised the late Emperor Nicholas, in the first months of 1826, that if he would abolish the Russian Bible Society, they would supply the empire with the Sacred Scriptures—if the work must be done! Thirty-five years passed away, and they did nothing towards getting out an edition of the Bible in the modern or vernacular language of Russia, but contented themselves with publishing the Word of God in the old Slavonic, a language quite unintelligible to the masses, or to any considerable portion of the common people, unless it be in Old Moscovy, the central part of the empire. But let us hope that a new and glorious era will, before a very long time passes away, commence to dawn upon that great country, which, geographically considered, is larger than all the rest of Europe. Here is the extract of the letter referred to: "We are very busy, just now, preparing for a journey to Germany and Switzerland, and leave soon. I was very much pleased to hear that both yourself and family were quite well, and trust that you all continue so. *The translation of the Bible into the Russian language is progressing. Many copies of the New Testament have been published and sold*, but the Old Testament has not come out yet. We are, thank God, all well. The Prince and our children unite with me in very kind remembrances."

We may give another item of good news from Russia. It is in effect, that the agent of the British and Foreign Bible Society in that country writes, that the restrictions which for some time had been laid on the Word of God, obliging Russian soldiers and sailors, on returning after the Crimean war, to give up the Bibles they had procured in Turkey, are removed, and the Old and New Testaments in all languages are now freely permitted to pass through the custom-houses.

COUNT DU PLESSIS MORNAY.

The history of the Reformed Church of France, during the sixteenth and seventeenth centuries, is resplendent with names that must ever be ranked with the most illustrious ornaments of Protestantism. We may go further, and say that the history of the "Churches of the Desert," —as the Reformed Church of France was called after the Revocation of the Edict of Nantes till the dawn of the Great Revolution, that is from 1685 to 1786, when Louis XVI. issued an edict in favor of the Protestants—is not without its *clara et verabilia nomina*, although almost throughout that entire period of 101 years persecution in the shape of spoliation of goods, denial of the commonest rights of citizen-

ship, exile, or death, was their certain inheritance. But if we were to make a full catalogue of the names of those great men, ministers of the Gospel and laymen, who shed such a radiance on the history of their church and of their ungrateful country by their writings and by their deeds, we should not be able to find room for it in this article. We shall confine our remarks at present to one man—Count Philip Du Plessis Mornay. This distinguished nobleman was born in Normandy in 1549, and was early and faithfully instructed in the tenets of the Reformed religion by his pious and excellent mother. At the age of eighteen he entered the army, and bore his part in the civil war which distracted his country at that period. But after the Massacre of St. Bartholomew's Day, August 24, 1572, he left his country, and visited Switzerland, Germany, Italy, and a great part of Northern Europe, including England, where he was received with much consideration by Queen Elizabeth. In 1576 he joined the party of Henry of Navarre, (afterwards Henry IV. of France,) and continued in the service of that monarch during the whole struggle against the League. But whe Henry IV. abjured the Reformed religion, in 1593, De Mornay sent in his resignation, and retiring from the court, devoted the remainder of his life chiefly to literary pursuits, and to the advocacy, by his pen, of the cause of that religion which he had defended with his sword His Treatises on the Church, on the Truth of Christianity, on the Sacrament of the Lord's Supper, together with his History of the Papacy, printed in 1605, under the title of *The Mystery of Iniquity*, earned for him a high reputation as a theologian. Until 1621 he resided at Saumur, on the Loire, a fortified town with its military school, and where, too, was one of the most important Protestant churches in France, and the chief theological school of the Reformed Church. But in that year he was deprived of the government of that place, and returned to his chateau of La Forest, in Poitou, where he died in 1623. Of the manner of his death we have an interesting account in the last number of the *Biblical Repertory*, in an article which gives a sketch of his life. We subjoin a paragraph or two:

"When the pastor of the congregation of which he was a member announced to him, somewhat bluntly, that his recovery was hopeless, 'Is it so?' said he, 'well, I am content.' Not long afterwards he added, 'I have an account to render; I have received much and have profited little.' The pastor rejoined, that during a long life he had happily and faithfully used his talents in the service of Christ and His Church. De Mornay instantly exclaimed, 'Say not I have done it—not I, but the grace of God in me.' The pastor asked him, 'Monsieur, do you attribute no merits to your works?' 'Merits! merits!' replied De Mornay, 'away with merits from me, and from every other man, be he who he may. No; I ask only for mercy, unmerited mercy.' Then with a firm and grave voice he blessed his daughters and their husbands, praying them to maintain among themselves peace, 'which,' added

he, 'I bequeath to you.' Then he pronounced his blessing upon their children present and absent, beseeching God to ratify it with his own holy benediction. The same was done to his nephew and niece, and to all his domestics. Lastly, and with deep solemnity, he gave a blessing to the pastor present, and to the church of Saumur, with which he was accustomed to worship, and in the spiritual welfare of which he had long taken the deepest interest. 'During my life,' said he to the company in his chamber, 'I have had no other aim but the glory of my God. Those who have known me, are well aware that if I had chosen other ends, it would have been for me to attain great riches and high honors. Pray to the Lord that he will dispose of me as he pleases. I am not disgusted with life, but I see before me one far better than the present. I withdraw from life, but I do not fly from it.' As his children and grandchildren, for the last time before he became insensible, gathered round his bed, he took the hands of each and pressed them to his lips, and said, 'I commend peace and fraternal love to you all, so that you may possess in peace the inheritance and the name I leave you.' On the 11th of November, 1623, he calmly fell asleep.

"Such was the peaceful end of the great and good Du Plessis Mornay—one of the purest spirits and brighest ornaments of his time. 'You will search in vain,' says La Vassor, 'history, ancient and modern, for a character superior to his. Equally at home in science and the affairs of the world, he defended religion, discussed the most thorny questions of theology, he sustained the Reformed Churches by his prudence, he gave counsel to ministers of state and to princes, and even kings listened to him with respect."

THE FOREIGN FIELD.

The intelligence from the several countries which constitute the FOREIGN FIELD of our Society's labors, during the last month, was various and interesting. We will give a summary of it.

ITALY.

At the date of his last letters (written in January) the Rev. Mr. Hall was gradually extending his work. Nothing but the want of funds prevents him from increasing greatly the number of the laborers under his direction. Everywhere the colporteur and the evangelist find hearts prepared and disposed to receive the Sacred Scriptures and hear them expounded. Of course, it is not to be expected that the priests of Rome will make no opposition. This they have been doing in Elba; yet the good work still goes on in that island. Look where we may in Italy, we see encouraging "signs." The British and Foreign Bible Society, through their agent, Mr. Bruce, and a staff of nearly thirty colporteurs, sold, at reduced prices in many cases, during the year 1861, nearly if not quite 30,000 copies of the Sacred Scriptures, in whole or in part; whilst the Edinburgh Bible Society, with its sixteen colporteurs, sold nearly 3,500 copies. Both Societies proceed on the principle of *selling*, not *giving*, (except in special cases,) the sacred volume. The price, however, is placed at a low figure, so as to put it in the power of the poor to obtain the blessed boon.

The Waldensian Theological Seminary at Florence has an increased number of students this term, among whom are four ex-priests. The "Ital-

ian Church," of which Dr. De Sanctis and Prof. Mazzarella are the most prominent ministers, proposes to establish a theological school at Genoa for the benefit of that new and growing religious body. It has a chapel in that city, three in Florence, one in Turin, and several in other places. Dr. De Sanctis is pastor of the Italian Church in Genoa. Professor Mazzarella is Professor of Moral Philosophy in the University of Bologna. If he should be transferred to a similar professorship in the university of Genoa, then he and Dr. De Sanctis may be able, it is thought, to carry on the proposed theological school. Time will show how far this project is practicable.

Signor Gavazzi, who is well known to our readers by name, at all events, spent a few weeks, in December, at Florence, and gave to crowds of hearers lectures on some of the more prominent errors of the Church of Rome. But on the 23d of that month he was stopped, by a prosecution before a civil court, for slandering the religion of the State. Whilst the magistrates and judges of the inferior courts generally in the kingdom of Italy are still much under the influence of the priests, it is quite otherwise with the superior tribunals and the National Government. In the Parliament there are many liberally-minded men; whilst Baron Ricasoli, the Prime-Minister, is well known to be the firm friend of religious liberty, and well disposed to Protestantism.

The evangelical press is now very active in Italy. Many works—some small, some of considerable size—are constantly publishing; such as "Lucilla," "Amico di Casa," (which is a popular almanac,) "Historic Improbability of Peter's Voyage to Rome," Dr. D'Aubigné's "History of the Reformation in the Sixteenth Century," and many others. Prof. Geymonat is preparing a "History of the Waldenses," intended to make the people of Italy understand the true history and character of that people, and the faith which they have from early ages held. At Naples the friends of the truth are active in bringing forth controversial treatises on the errors and superstitions of the Roman Catholic Church. Dr. De Sanctis is engaged upon a publication in the form of a weekly Dialogue. The Rev. Mr. McKay, a Scotch minister at Genoa, is publishing an illustrated periodical called "*Letture di Famiglia*," (Family Readings,) which it is hoped will become popular. And still further to advance the good work, an Association was formed in the early part of January at Florence, of which Dr. Revel is President, called "The Italian Evangelical Publication Society." The semi-monthly periodical called the *Buona Novella*, hitherto published at Turin, is to be transferred to Florence, and edited by Signor Tito Chiesi (a lawyer) and Prof. Geymonat.

FRANCE.

The "Central Society of Evangelization," the "Evangelical Society of France," and the "Evangelical Church of Lyons," which are the Missionary Societies in France with which our CHRISTIAN UNION co-operates, are all prosecuting their work with much encouragement. Gradually and steadily the Gospel advances, amid much opposition in some places, and scarcely any in others. We are not aware that any

Protestant chapel or school is shut up at this time. This happy state of things has existed since last summer, and forms a striking contrast with what existed in that country a few years ago.

BELGIUM.

Our friends of the Evangelical Society of Belgium are going forward with their work, so various, and yet all parts of it having so direct a bearing on the advancement of the kingdom of our Lord. Lately they opened a chapel in the *commune* (or township) of Dampremy, in the vicinity of Charleroi. During three years the Gospel had been preached from time to time in a room in a private house. But the place becoming too small to accommodate the people who desired to hear the truth, a piece of ground has been bought, and a chapel that will comfortably seat 150 people has been built by the Consistory or Eldership of the Protestant Church at Charleroi and the Evangelical Society of Belgium. The expense of preparing the site and furnishing of a portion of the brick was borne by a few individuals of the commune. The new chapel was crowded by an audience of 225 people at the services of dedication, which were conducted by the Rev. Messrs. Anet and Filhol. Great hopes of good are entertained in regard to this chapel, for it has been opened among a people who seem, Romanists as they are, to be prepared to receive the glorious salvation of the Gospel.

Evangelization of the Deaf and Dumb in Belgium.—The *Chrétien Belge* for January gives an interesting account of an evangelical effort in behalf of the Deaf and Dumb in Brussels and other cities in the kingdom. We give the substance of it:

Some twenty years ago a Mr. V. de B——, a deaf and dumb portrait-painter, was brought to the saving knowledge of our Lord, and received into the Evangelical Church of Brussels. Recently his heart became much interested in behalf of his companions in misfortune, and with the advice and under the direction of the church he commenced his labors among them. God blest those labors, and now there are *eleven* deaf and dumb persons who are members of that church, to whom Mr. V. de B—— ministers every Sabbath in the Sunday-school room of the chapel, and holds a meeting for them three times during the week in a private house. His little congregation numbers usually fourteen or fifteen, of whom eleven, as we have just said, are now members of the church. Within a few months he has begun to visit Antwerp, Ghent, and Namur, where he has found deaf mutes who are disposed to receive the Gospel. Hitherto he has been aided in his missionary efforts by donations from Christian friends in Brussels; but now the Evangelical Society have agreed to give him fifty francs per month, and bear the expenses of his missionary visits to the cities of Belgium to which he may be called to go. The Society hopes that an equal sum, if not greater, will be contributed voluntarily by friends, to enable this good brother to continue his labors *as an evangelist to the deaf and dumb*. There are 2,500 deaf and dumb persons in Belgium, according to the census. Certainly this is a most interesting work, and it appeals to the deepest sympathies of our hearts as men and as Christians.

NEW GRANADA.

Mr. Monsalvatgé is prosecuting

his work in Carthagena. He speaks highly of the kindness of Mr. Matthiu, the American Consul, who had offered him the use of his large parlor for the administration of the ordinance of baptism to his infant daughter, that was born in Panama a few months ago. Mr. M. expects to spend the month of March in Panama, for the purpose of proclaiming the unsearchable riches of Christ to the many friends whose acquaintance he made when he was there last spring and summer. He will find the excellent publications of the General Assembly's missionaries, Rev. Messrs. Pratt and Maclaren, at Bogota, to be a great help to him in his missionary efforts in Carthagena, Panama, and other maratime cities of New Granada.

CHILI.

Our readers will find a letter from the Rev. N. P. Gilbert in another part of this number of THE CHRISTIAN WORLD, from which they will learn that he is now installed at Santiago, the political capital of Chili. Mr. G. proposes to employ a portion of his time in teaching a school, both with the view of doing good to the children of that city, and also with the hope of making the mission less burdensome to the Society in these "war times."

BRAZIL.

We have letters from Dr. Compton, at Rio de Janeiro, down to the 15th of November. He was well, and encouraged in his prospects. As to the tract entitled, *The Thief on the Cross*, of which we spoke in our last number, he states, that inasmuch as it was impossible to get it through the custom-house, Dr. K. had caused it to be reprinted at Rio de Janeiro. It would probably have been as well to do that at the first. Wherever books or tracts can be decently printed on the ground, at a reasonable cost, it would seem, in every point of view, good policy to print them there rather than in a foreign land.

THE HOME FIELD.

Of the Home Field we have not room this month to say many things.

Our missionary in New Jersey, to the value of whose labors the Rev. Mr. Martin bore such decided testimony in our last number, makes his last monthly report in the following words:

"In sending you my report for the past month, I am happy to say that the Lord has continued to bless our labors in these regions.

"In W—— there exists the most intense feeling. Our prayer-meetings have been held during an entire week, every evening in a different family previously unconverted, and in some cases in Romanist families too. Among the numerous German population of this place we trust there will none be left by the first of March who have not come out on the Lord's side, if we except four or five families of very ignorant and bigotted Romanists. I preach here every Sabbath, and attend three or four meetings in the week, one of which is a singing-class, to learn the English hymns which we sing on the Sabbath.

"In R—— we had last Sabbath a congregation of about thirty-five or forty people. After the service the Rev. Mr.

L— stepped in, and we had a delightful meeting. Here I preach, likewise, every Sabbath. Of course, as the road is not well paved it is hard work at present. And the views which your Board entertains with regard to the German churches are here too painfully realized, as the following incident will show: There is a German church here, established some four or five years ago, with an average attendance of fifteen to twenty persons. They have elders and deacons, but never had as yet a *prayer-meeting*. I appointed one to be held last Wednesday; and seeing one of their elders present at our services, I ventured to say that it would be at his house. As we are in the midst of a revival at W—, I thought it best to have him direct the meeting, but he told me he never had prayed!"

We presume that the elder meant to say he had never prayed in public; a confession, alas! which many professors of religion who are not Germans would be forced to make, if the subject were brought home to them. Still, a man is hardly fit to be an elder or a deacon who cannot pray in a prayer-meeting.

In one of our lake-shore cities of more than 50,000 inhabitants, where the CHRISTIAN UNION employed, in years past, missionaries, we have been greatly gratified to learn that the churches on the ground are now doing what it is in the highest sense desirable should be done in all places of sufficient size, namely, they have a well-organized mission of their own, to look after the foreigners as well as the outlying American population, whether Protestant or Roman Catholic, and cause the Gospel to be carried to them at their houses, until they can be gathered into the churches of Christ in their vicinity. An excellent German missionary in that city, supported by an Association on the spot, made last year five thousand visits to the German and Irish families, Roman Catholic and Protestant, of the place, and carried to them the Gospel.

In an eastern city of not one-third part of the population of the place just referred to, during many months a zealous missionary has been employed at a salary of $600, and six prayer-meetings have been kept up in private houses several nights in the week, and four "out-door services" have been held every Sabbath when the weather permitted. All this has been done by the churches with ease, and more could be.

In neither of these cities—one in the East, the other in the West—is the Society now asked to employ missionaries at an annual expense to us of hundreds of dollars. On the contrary, the churches in both are ready to help us in our foreign work, as well as in the work in the more destitute places at home.

The reports from several of our missionaries in the West were highly interesting last month; particularly those of our Bible-women, who are much encouraged in their Industrial Schools, and also in their visits from house to house among the foreigners, German and Irish, many of whom are very poor and needy. In many cases relief for their temporal necessities is a primary and most pressing duty. Blessed be God! the Gospel leads those who receive it into their hearts to care for the temporal as well as the spiritual well-being of the destitute around them.

Our missionary among the thousands of Italians in the city of New York reports many interesting incidents, some of which we must give hereafter.

MISSIONARY INTELLIGENCE.

The Missionary Intelligence of last month possesses many features of more than common interest.

CHINA.

The vastness of China as a missionary field, with its teeming population, must give it a prominent place in the thoughts and the prayers of Christians. One of the most interesting items of news from that country, is the translation of some of our precious hymns into the Chinese language by the Rev. W. C. Burns. The success of the effort has been most encouraging. The same tunes and choruses are used as in England and the United States. These sweet songs of Zion are beginning to be sung in Chinese villages, it is reported, as well as at the missionary stations. This is a great step in the right direction. How interesting it must be to hear "Rock of Ages, cleft for me," "Just as I am, without one plea," "There is a Fountain filled with blood," "The Happy Land," etc., sung by those strange children of the East!

The Rev. Messrs. Doty and Kip, missionaries of the Reformed Dutch Church, who left this country last spring, arrived safe at Amoy; the former returning to his old post with recruited health, the latter entering the mission field for the first time. These brethren received a cordial welcome from the Rev. Mr. Ostrom and the other brethren of the Mission, as well as from the missionaries of other Societies who labor in that city and its vicinity. The Rev. Mr. Culbertson, of the Board of the General Assembly, who had left Shanghai by ship to go up to Che-foo, the seaport of Tang-chau, in the north-eastern part of the empire and on the borders of the Yellow Sea, but was driven down the coast by a terrible typhoon, arrived at Amoy about the same time, and enjoyed much the society of the brethren of that highly favored place. The Rev. J. H. Ballagh also stopped there a few days and then went on to Shanghai, and thence pursued his way to Japan, the field of his labors. Shortly afterwards (in October) the Rev. Mr. Rapaljé returned to his post at Amoy, from a three months and a half's visit up the coast as far as Che-foo and Tang-chau, whither he had gone in quest of health. Amoy was also visited by the Rev. Mr. Douglas, of the English Presbyterian Mission, about that time. The letters of these several brethren, contained in the *Missionary Recorder* and the *Home and Foreign Record* for January and February, give much interesting information respecting the wonderful progress of the Gospel in Amoy, in Cioh-be, Chang-chau, Pechuia, and other neighboring places within the last four or five years. The Dutch Mission has two churches in Amoy and several in the neighborhood, embracing several hundred communicants. Almost every week, it is believed, new inquirers after the truth become known. It is, we suppose, the most prosperous mission in China; although, as we remarked in our last CHRISTIAN WORLD, the English Mission in the same place has also been greatly blest. The missionaries of

all the Societies, and at nearly every point occupied on the coast of China,—Canton, Hong Kong, Amoy, Fuh-chau, Ningpo, Shanghai, Che-foo, Tang-chau, Tiet-sin,—are meeting with more or less encouragement.

The Rev. Mr. Bonney, of the American Board at Canton, reports that the schools, male and female, of the Mission are prosperous, and that his chapel in the central part of the city is well filled when the weather is good. A considerable number manifest a desire to be baptized, but need further instruction. Mr. Bonney deems the "prospects of this field more hopeful than ever." "The name of Jesus, as the Lord and only Saviour of men, is becoming widely known; the Word of God is more generally read and respected; and the fear of reading it in the presence of others, and of attending on Christian worship, is diminishing."

But the cause of missions in China has been called to suffer a great loss by the death of the Rev. Dr. Bridgman, who had labored thirty-two years for its advancement. His end was eminently peaceful. Dr. B. enjoyed the great happiness of having with him, in his last hours, the company of two of his dearest and most intimate friends—the Rev. Mr. Brown, of the Japan Mission, who was formerly associated with him in the work in China, and the excellent Bishop Boone, of the American Episcopal Church.

It would seem that the death of the late Emperor of China, the assumption of the supreme power by the mother of the young Emperor, the death of three wicked and detested princes whose conduct had been hostile to foreigners, are concurring with the influence of the late treaties made by England, France, and the United States, to open China to the trade of the civilized world, and to Christianity as well. The increase of steamers along the coasts and on the lower portions of the great rivers of that empire is astonishing. And although no Christian man can possibly look upon the conduct of the English Government in the late war with the Chinese, and its persistent efforts to open that country to the trade in opium, without utter disgust and detestation, yet he will not fail to admire the wonderful ways of Him who knows how to overrule even the wicked acts of nations as well as individuals for the furtherance of His great plans of mercy.

INDIA.

The Arcot Mission, in Southern India, of the Reformed Dutch Church of the United States, as well as the other missions in that part of the Peninsula, are advancing steadily, and gaining a firmer hold upon the affections of the people that are brought within the sphere of their influence. We have been exceedingly interested in the account given in the *Deccan Herald* of the examination of the Free Church Institution at Poona. "The pupils in the Mission School amount in all to nearly one thousand. Of these, full 200 are females and nearly 750 males. The languages studied are Marathi, Hindustani, and English." This Institution is established on the plan of Dr. Duff's, at Calcutta. As the Bible is carefully studied in this important school, we must hope that, with God's blessing, it will be "a fountain of living waters" to the Mahratta people. The missionaries of the Gen-

eral Assembly's Board in the Punjaub have been much encouraged by the liberal aid proffered by the British officers, civil and military, to the mission in this time of distress at home.

Extraordinary Meeting at Ahmednuggur.—In the last week of October a most remarkable meeting was held by the American Mission at Ahmednuggur. It was their *Anniversary week.* The first three days were devoted to the examination of the schools, theological class, etc. The anniversaries commenced on Thursday. In an address that day by a native student in theology, it was stated that there are now nineteen churches in the connexion, (including one in Bombay and one in Satara,) six of which have been organized since the last anniversary. During that period 85 persons were received into the churches, six were excommunicated, and nine died; leaving 549 as the present number of members, and 391 baptized children. On Friday the subject of sustaining the missions, undiminished by retrenchment, was discussed. The question was considered, "What shall be done during the hard times in America?" Vishnupunt, the native pastor, made an earnest appeal to *all* to come forward and help, declaring that he would give one month's salary. A wonderful scene ensued. Some gave money, some, promissory notes; old and young gave something. A blind woman made her way up to the table and laid on it a *rupee* (half a dollar;) chickens, geese, ducks, a cow, a pair of horses, half a buffalo, a pair of goats, gold and silver ornaments, etc., were offered. The whole, including what the missionaries gave, exceeded one thousand rupees. The next day the scene was repeated. None seemed to think that anything they had was their own. But what was better than all, the meeting became a most earnest one in relation to the salvation of the souls of those who were present. All were exhorted to come to Jesus without delay. Many touching hymns were sung, and many prayers were offered up. Altogether it was a great meeting for India.

BURMAH.

We have read nothing for a long time that has interested us more than the account which the Rev. Dr. Binney has given of a recent meeting of the *Karen Association* at Bassein. It lasted three days, and was convened for conference on various subjects relating to the best means of advancing the kingdom of God. Letters from the churches were read, theological and casuistical queries propounded and discussed, just as would be done in a large Baptist Association with us; and all the proceedings were conducted with order, due seriousness, and devotion. Some eight or nine hundred Christian Karens were convened, and on the Sabbath from a thousand to eleven hundred. This speaks well for the progress of the Gospel among those people, and for the faithful instruction and training which they have received in its great doctrines and precepts.

SIAM.

The prospects of the Gospel in Siam are certainly greater than ever before.

AFRICA.

It is pleasing to note the progress of the Gospel at the Colony of the

Cape of Good Hope, among the English-speaking people as well as the natives. The truth is also gaining ground among the Dutch-speaking portion of the inhabitants; but the conflict is severe. A dead formality, associated in many cases with no inconsiderable amount of latitudinarian error, has opposed everything like evangelical doctrine and spiritual life. But Christ is with His people there, as everywhere else, to crown with His blessing the efforts of his faithful followers. In the various evangelical missions on the western coast of Africa, from Sherbro to Corisco, under the labors of a hundred missionaries,—ministers and teachers,—the Gospel is evidently making progress. We hope to be able soon to give a continuous and somewhat extended notice of this blessed movement.

MADAGASCAR.

The French Press of the Island of Bourbon loudly asserts the right of France to the political dominion of Madagascar. A large body of Romish missionaries is expected to go there. In the meantime Mr. Ellis, of the London Missionary Society, is on his way to make another visit to the island, and that Society is about sending a band of not less than six missionaries.

A letter has recently been received by the London Missionary Society from some of the most devoted Christian pastors and other native brethren in Madagascar, addressed to Mr. Ellis, in which they say:

"We tell you, our beloved friend, that whosoever of our brethren and sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for Radama II. said to us: 'Write to our friends in London, and say that Radama II. reigns, and say that whosoever wishes to come up can come.' And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God."

TURKEY.

The recent intelligence from the Missions in Turkey, Syria, and among the Nestorians, is generally encouraging. Several of the missionaries in Syria have been sick, but were recovering. The news of the death of the excellent Dr. Dwight, of whom we have so often spoken in these notices, and whose spirit was so suddenly taken up to heaven from our midst, will cause one universal cry of distress to be uttered in every church gathered in those fields; for he was known personally in all those missions. But good is the will of the Lord. Let that will be done! The work of missions is Christ's, and He will carry it triumphantly through, raising up His servants, employing them for a few years or a few months, and then taking them home to glory, and calling forth others to take their place.

SANDWICH ISLANDS.

The prospects of Oahu College are encouraging. During the term which closed in November last, the number of pupils was seventy-one. Of these, forty—a much larger proportion than formerly—were from "outside the mission families," and "not objects of charity." Six pupils made a profession of religion during the term. President Mills writes: "Since I wrote you before, $3,000 have been subscribed on the Islands towards the endowment of the College, and I hope $2,000 more may be obtained. The land granted by the Government has been sold for about $8,000, and the funds invested."

NEWS OF THE CHURCHES.

The news from the Churches this month is of surpassing interest. In England, France, Switzerland, and some other parts of Christendom, there are movements that are well calculated to command our attention. We shall speak of a few of them.

ENGLAND.

During the last days of the last year and the first days and even weeks of the present, the public mind of England was intensely occupied with the death of the Prince Consort, and the critical relations of England and the United States. In the religious world of North Britain the death of Principal Cunningham made a great sensation ; nor had his place, at the date of the latest intelligence, been filled, although it is probable that the Rev. Dr. Buchanan, one of the professors in the New College, will be called to that post, whilst the Rev. Mr. Rainey, who is pastor of the Free High Church in which Dr. Cunningham was an office-bearer, will take the Church History department. The "Week of Prayer" seems to have been well observed in many of the cities, and we doubt not in many smaller places, in the three kingdoms. The Sabbath-evening public services in Exeter Hall, St. James' Hall, and several other Halls, are well attended ; but it is doubted whether these services which are very attractive because of the superior talent of the preachers, the excellence of the music, and the general comfort which characterizes their arrangements, do not attract too many people who ought to be contented with the ordinary services of their own churches. It is otherwise with the *theatres*, several of which are now open every Sabbath night, and are crowded with the "masses," many of whom could not be persuaded to attend a regular place of worship. The Victoria Theatre, Sadler's Wells Theatre, Standard Theatre, and Pavilion Theatre are filled to overflowing with people, many of whom are from the lowest walks of life. A "City Missionary" testifies that "hundreds of persons to whom the gallery (of a theatre) was their school—drovers, dustmen, sweeps, etc.—who never, not even to get married, had entered a place of worship, now attend the theatre-services in the district," adding the truly remarkable fact, "some Sunday evenings the lowest courts (alleys and narrow streets) have actually been cleaned out by the people who had gone there ; and places which had been at that season the invariable scenes of disorder and quarreling, were entire silence and quietness. Even the tradesmen around have rendered their aid, through seeing the good effected." Open-air preaching, when the weather permits, is, however, the most important way of reaching the really neglected, ignorant, degraded, irreligious masses in large cities and towns. There is verily need of *all* the efforts which are now making in London by the city missions, Mrs. Ranyard's "Bible-Women," the free services in halls, theatres, etc., to cause the Gospel to reach the masses, if it be true, as is asserted in

the Report of the Wesleyan Home Mission and Contingent Fund, recently published, that there are in that city "entire quarters in which it seems to be a custom that men and women should live in promiscuous concubinage ; where the most frightful debauchery goes on night and day in the lowest public-houses ; where the very shopkeepers make a profession of atheism, and encourage their poor customers to do the same."

The trial of the Rev. Dr. Rowland Williams, the worst and most daring of the writers of the "Essays and Reviews," is going on in the Court of Arches, before Dr. Lushington. The counsel of Dr. Williams are evidently men of the "New School," and do not hesitate to utter sentiments whose tendency is to dishonor the Word of God and sow broadcast the seeds of skepticism. The *Daily Telegraph*, with its immense circulation, scatters abroad these assertions, and advocates the most unblushing universalism and infidelity. In the meanwhile, the admirable volume of counter-essays, by Dr. Goodwin and other able writers, has just been issued, which is well calculated to overthrow the positions of the "Essays and Reviews."

There is an important movement going forward in England, which has for its object the union of the English Presbyterians and the United Presbyterians in that part of the realm. A united communion was celebrated in Regent Square Presbyterian Church (Rev. Dr. James Hamilton's) on Saturday evening, January 11th.

SCOTLAND.

United meetings for prayer are well attended in Edinburgh and other cities, and there is a wholesome state of religion in the churches generally. Dr. Wylie has commenced his lectures on Romanism in Edinburgh and Glasgow, as Professor and Head of the Protestant Institution of the former city. They are said to be attended by from 100 to 150 students. The Edinburgh City Mission employed last year seventy agents, of whom fifty were males and twenty females. Thirty-two of these agents gave their whole time to the work of the mission ; 60,000 persons were brought within the operation of the agency, of whom 40,000 never attended a place of worship.

FRANCE.

It would really seem as if the Romish hierarchy in France were bent upon bringing their church and religion into popular contempt, to the great grief of all good men and the delight of skeptics and infidels. The foolish conflicts of the Bishops of Orleans, Poictiers, and Nantes with the Government ; the ridiculous efforts of the "White Monk of Prémontré" to revive an old Order of that name, and his attempts to gain money by false pretenses and mislead the young, which resulted in his condemnation by the civil tribunals ; the abduction of Sarah Mayer, a Jewish girl, whose restoration to her father the civil government compelled — all these things, and more, have created much excitement and scandal.

On the other hand, such men as St. Marc De Girardin are standing up, in the *Journal des Débats*, in behalf of that firm religious basis necessary to every moral effort. Madame Gasparin has just published a new volume entitled *Vesper*, which a writer in the *Revue des Deux Mondes* terms "Protestant Reveries." Mr. Ed. De Pressensé has published two more

volumes of his History of the First Three Centuries of the Christian Church. The *Almanach des Bons Conseils* has reached a circulation of 200,000 copies! It is a pamphlet of eighty pages, filled with the truths of the Gospel, presented in an uncontroversial form. It is well calculated to do good to all classes of people.

But the most important movement in France of which we would speak in this number of our CHRISTIAN WORLD, is the struggle which is going on in the bosom of the *Reformed* Church, one of the two National Protestant Churches of France—the other being the Church of the Augsburg Confession, or Lutheran. Soon after Napoleon I. gave to the Reformed Church (in 1801) its present form and status, the germ of spiritual life began to manifest itself. At his downfall, in 1815, there were a few evangelical and converted ministers in that Church. In 1835 there were eighty. Now it is supposed that out of 550 ministers, more than one half are evangelical. Of the rest, many are latitudinarians, and others even more decided in their opposition to the distinguishing doctrines of the Gospel and true Protestantism. The evangelical party is headed by the Rev. Dr. Grandpierre, Rev. William Monod, and men of like character; the unevangelical party is headed by Ath. Coquerel, Martin, and others. The *Esperance* is the organ of the former; the *Lien*, of the latter. The strength of the parties has recently been tested in Paris, so far as that city is concerned, at the election of six laymen, or the one half of the Consistory, or *Presbyterial Council*, as the body is often called. According to the *Organic Statutes* of Napoleon I., this election took place once in two years. But since the modifications of the law in 1852, it takes place once in three years. The Consistory last year consisted of Messrs. D'Aldebert, E. André, Beigbeder, F. Delessert, Guizot, Laffon De Ladébat, I. Mallet, Mettelal, R. De Pourtales, Thierry Ainé, De Triquetti, and M. Vernes, all of them men of position; some of them rank among the most distinguished men in France.

The election excited intense interest. The unevangelical party formed what they called the "*Liberal Protestant Union.*" This rationalistic Society was founded on a negative basis, and its chief object was to defeat the election of evangelical men to fill the places of the six members of the Consistory that were to be elected. They issued two circulars that teemed with abuse of the orthodox party, which they asserted had obtained a monopoly of the pulpits, the Consistories, and Christian Societies of the National *Reformed* Church of France. Well, the election took place. All the members of the Protestant churches in Paris belonging to the *Reformed* Church, some six or eight in number, who were above thirty years of age, have a right to vote. The election took place on the 12th and 13th days of January. The whole number of votes exceeded 1,500, and the majority in favor of the evangelical party was between six and seven hundred! The importance of this election will be seen at a glance, when the fact is stated that it is the Consistory of Paris that elect the pastors of all the individual churches in Paris and its suburbs; for all those churches form, according to the law, but one Consistorial church. Such a church can only exist where there is

a population of at least 6,000 Protestants.

Whilst this statement sets forth the progress of the truth in Paris, where, twenty-five years ago, the majority of the Consistory were *latitudinarian*, to say the least, as were the most of the Consistories of the Reformed Church in France, it also shows the deplorable organization of the Reformed Church as it exists now, and has existed since Bonaparte moulded it according to his military ideas, and gave it a position in view of the law and the government. But truth, in its onward movement, is destined to change all this. May the day soon come!

SWITZERLAND.

The most remarkable movement in Switzerland is that in reference to the better observance of the Sabbath, and the promotion of home missions. This movement is very decided in its effects in Geneva and Lausanne, and is extending to other cities, especially in *La Suisse Romande*, or that part (the south-west) of the Confederation in which the French language is spoken.

OUR OWN COUNTRY.

Two things are noteworthy in the events of the last month. One is the manifest tokens of the presence of the Holy Spirit in our churches. From all quarters there come very cheering reports of revivals of religion. In some of our cities, among which we may name Brooklyn, (N. Y.,) Cincinnati, Portland, (Me.,) and larger towns, the blessed work extends to quite a number of the churches. What a blessing it will be to this nation, should it please the Saviour to visit the churches generally with the effusion of the Holy Spirit! How it would temper the trials, the adversities, and the cruelties, even, of war, and enable thenation to bear patiently the burdens and the sorrows of this dreadful conflict, and prepare the hearts of the people for those overtures of peace which must one day come! God grant that it be not very distant!

The other fact that challenges our attention, is the great efforts which are making by the Bible Societies to supply copies of the Word of God to the soldiers and seamen in the service of the country. The efforts of the Tract Societies and Boards of Publication of the various Churches also,—Presbyterian, Dutch Reformed, Methodist, Baptist, Episcopal, Lutheran, etc.—to supply the army and navy with good religious reading, in the shape of books and tracts, are worthy of all praise. To afford the people an opportunity to contribute to the promotion of this good object, large meetings have been held in our cities and towns, and addresses delivered, not only by clergymen, but by laymen, and often by officers of the army.

It is matter that calls for sincere thanksgiving, that there is such a large number of pious officers in the army and navy, who are so willing to co-operate in every good work. Nor is this all: there is a large number of Christian men in the ranks of the soldiers, and in many regiments there are prayer-meetings—in many cases daily—and Bible-classes. In some regiments, too, there are indubitable indications of the presence of the Spirit to renew and save the soul.

MISCELLANEOUS.

THE NEXT ANNIVERSARY SERMON.—We are happy to announce that the next Annual Sermon in behalf of THE AMERICAN AND FOREIGN CHRISTIAN UNION will be preached (Providence permitting) on the first Sabbath night in May by the Rev. Dr. Goddard, of Cincinnati, in compliance with the request of the Executive Committee. Dr. Goddard is a highly distinguished and greatly esteemed minister of the Protestant Episcopal Church, and is well known and honored in that Church and out of it, for his zealous and useful labors as a servant of Christ, both in the East and the West. In our next number we shall announce the church in which Dr. Goddard will deliver the sermon which he has been invited to preach.

ONLY TWO MONTHS TILL THE ANNUAL MEETING!—We call the attention of our friends to this fact, to remind them that we greatly need their help. Our treasury is lower than it has been for a long time, and we have large remittances to make to aid the work in Italy and other foreign lands, as well as to sustain our missions in South America, before the Anniversary. Dear friends and supporters of our CHRISTIAN UNION, will you not kindly and promptly respond to this appeal? Your help was never more needed than now. Trying as the times are with us, we have the Gospel and all its blessings. How much better is our lot than that of the millions, and tens of millions, in the Papal world who do not even possess the Sacred Scriptures! God is teaching us the value of money, whilst at the same time He gives us the opportunity of doing good.

ROMAN CATHOLIC SCHOOLS.—Dr. Brownson, in a late number of his *Review*, says some hard things about the education which Rome gives in her schools. "They do not educate their pupils to be at home and at ease in their own age and country, or train them to be living, thinking, energetic men, prepared for the work which actually awaits them in Church or State. As far as we are able to trace the effect of the most approved Catholic education of our days, whether at home or abroad, it tends to repress rather than quicken the life of the pupil; to unfit rather than to prepare him for the active and zealous discharge either of his religious or his social duties. They who are educated in our schools seem misplaced and mistimed in the world, as if born and educated for a world that has ceased to exist. They come out ignorant of contemporary ideas, contemporary habits of mind, contemporary intelligence and tendencies," etc. Dr. B. makes the humiliating admission, that "in all, or nearly all countries, the Catholic population

is the weaker and less efficient portion of the population in all that relates to the war of ideas and the struggle of opinions." It is manifest that Dr. B. has no great opinion of the Catholic schools in this country. The two great evils here, in his opinion, are, first, that the schools of the Church being "almost entirely in the hands of foreigners, give a foreign education, which is tied fast to a worn-out civilization, and which rather hinders than helps those who have been moulded by it;" and second, "if this inferior foreign element enters the public schools of the country, it succumbs to the superior civilization with which it there comes freely to mingle." All this is true to the letter; but no other man in the Roman Catholic Church in these United States has the courage to say it but Dr. Orestes Brownson, who seems not to have the fear of Archbishop Hughes, or even of the Pope, before his eyes.

St. Paul *versus* paul.—A correspondent of the *Providence Journal* gives something of his experience in Italy. Writing from Florence, on the 16th of January, he says:

"Ten years ago I went, one Sunday morning, to the English church of this city, whose service was then, I think, the only one here in the English language. As I drew near the church door, the sexton held out his hand and said, 'Two pauls* admission fee, sir.' I turned on my heel with my pauls in my pocket, and retiring to my room, consulted St. Paul without the aid of sexton or priest. On my second visit to Florence, in 1854, learning that the two paul—not St. Paul—system still prevailed, I kept aloof from the English church. The price of admission here is the same as to the pit of the Grand Opera, and is understood to be varied according to the expense of supporting this establishment. The English are unwilling to have their church called a lecture-room, a theatre, or a place for the sale of indulgences.

"Leaving them to their enjoyments, I rejoice to report that the means of instruction in the Protestant religion are now greatly increased. We have an American chapel, at which Rev. E. Edwin Hall officiates, that is well attended. Bibles are for sale in numerous shops in the city, and the glad tidings of the Sun of Righteousness are proclaimed each Sabbath in the Italian, French, English, and German languages. There are indications here that religion is coming to be considered as a personal concern, and not as a mere monopoly of the priests."

Religious Statistics of Austria.—The following religious statistics relative to Austria are extracted from a recent official return:—The secular clergy consists of 55,370 members; and among them are 1 patriarch, 4 primates, 11 archbishops, and 58 bishops. The number of monasteries is 720; and in them are 59 abbots, 45 provincials, 6,754 regular priests, 645 other priests, 240 novices, and 1,917 lay brethren. In the total, the Jesuits possess 17 houses, 2 provincials, and 188 priests. The number of convents is 298, and in them are 5,198 nuns. Of the total, 85 houses belong to Sisters of Charity, and they are occupied by 104 Sisters. The revenue of ecclesiastical benefices is 8,772,-

* The paul is ten cents

984 florins,* and the capital of them 99,186,000 florins. The convents have an income of 4,288,117 florins, and a capital of 50,607,376 florins; the churches one of 6,083,281 florins, and a capital of 34,326,276 florins. The revenue of the schools is 329,252 florins, and their capital 152,233 florins; and charitable establishments have revenues of 12,033.

A Protestant Church in Austria.—The *Press*, of Vienna, contains the following:

"The Evangelical church of the Garrison, the first monument of the liberty of worship, is now completely prepared for worship, and will be opened on the 22d of December. It has cost the State 20,000 florins. On Christmas day, and afterward, public worship will be celebrated in three languages—German, Magyar, and Slavonic. The Roman Catholic bishops of the empire are about to protest solemnly against the edict giving liberty of conscience and equality of worship in the eye of the law."

The Bicentenary Movement.—The Committee of the Baptist Union lately invited a large number of ministers and laymen of various denominations to attend a conference, with the object of forming a Central Committee for the origination and superintendence of such measures as might appear desirable for commemorating the Bicentenary of St. Bartholomew's Day, 1662, by means of a united and undenominational movement. The meeting was held at the Baptist Library, Moorgate Street, and was attended by about a hundred gentlemen, including many of the leading Independents and Baptists; and it was unanimously resolved, "That, in the judgment of this meeting, it is due to the Nonconformists of 1662 that the bicentenary of their ejection from the Church of England, which will occur on the 24th of August next, should be celebrated by the Nonconformists of the nineteenth century in a manner adapted at once to do honor to their memory, and to render their example useful to the present age. . . . . That, in order most effectually to obtain this end, it is, in the judgment of this meeting, of great importance that the action of the Nonconformist body should be undenominational and united."

*The florin is nearly fifty cents.

BOOK NOTICES.

The National Preacher.—The Rev. W. H. Bidwell, in whose hands the National Preacher has entered its 36th volume, has given a new feature to it, by adding to each number several pages of miscellaneous religious reading, under the title of the Prayer-Meeting. We deem this quite an improvement of the work.

Are there Too Many Ministers?—This is the title of an Essay that appeared originally in the *Princeton Review* for January, 1862, and is now published in a pamphlet form. It is understood to be from the pen of the Rev. Dr. Hodge. It merits a wide circulation, for the just views on a most important subject which it contains.

A Thanksgiving Sermon, preached in

the Arch Street Presbyterian Church, Philadelphia, by the Rev. Charles Wadsworth, November 28th, 1861. Published by T. B. Peterson & Brothers, Phila.

This is emphatically a Thanksgiving Sermon. The spirit of the text, ("*In everything give thanks*," 1 Thess. 5 : 18,) runs through it from beginning to end; and surely we have abundant reason for "thanksgiving," even in the midst of this war, with all its sorrows. The sermon contains an eloquent and forcible exhibition of the nature and the blessedness of a most important duty.

HYMNS OF FAITH AND HOPE.—(Second series.) By Horatius Bonar, D. D., of Kelso.

This admirable volume of original and beautiful "Sacred Songs" has just been published by Robert Carter & Bros., These hymns are in every sense worthy of the epithet of "Sacred Poetry." Dr. Bonar is without a rival in this species of writing.

HEALTH: Five Lay-Sermons to Working People. By John Brown, M. D. Published by the Carters.

This is a thin volume of less than 100 pages, and one of the most *readable* things we have ever taken up—full of valuable suggestions and instructions on the subject of *health*, which everybody would be wiser for knowing, and the better for carrying into practice.

REASON AND THE BIBLE.—By Miles P. Squier, D. D. Published by Chas. Scribner, New York.

We have not been able to read this book, but a friend, in whose judgment we have great confidence, says, "That it is a thoughtful book, and well calculated to interest and instruct reflecting minds." Dr. Squier is one of the "THINKERS" of our country.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JANUARY, TO THE 1ST OF FEBRUARY, 1862.

NEW HAMPSHIRE.

Exeter. Sarah A. Rowland,	$1 00
" A Friend,	1 00
East Jaffrey. Miss R. Bacon,	25
Nashua. 1st Cong. Church and Society,	32 82
Dover. Wm. Woodman,	10 00
Hollis. Cong. Church and Society,	22 49
Haverhill. Cong. Church and Society,	18 00

VERMONT.

St. Johnsbury. Friends,	200 00
Manchester. Cong. Ch. and Soc'y, in part,	34 42
Newbury. Cong. Church and Society,	20 48

MASSACHUSETTS.

East Taunton. Levi Andrews.	2 00
Hatfield. Congregational Church and Society, per J. A. Billings, Treas.,	27 00
Andover. Chapel Congregation,	91 96
Boston. A Friend,	15 00
Dudley. Cong. Church and Society, for L. M of Rev. H. Pratt,	11 00
Harvard. Evang. Cong. Ch. and Society, for L. M. of Rev. J. Dodge,	15 00
Brockport. Church and Society of Rev. Mr. Bremner.	7 00
West Cambridge. A Friend,	2 00
Natick. 1st Church and Society,	1 75
Princeton. Cong. Church and Society,	15 73
Dedham. James Downing,	5 00
Boston. T. R. Marvin,	4 00
Andover. Edw'd Taylor, to make himself a L. M.,	30 00
Lawrence. Central Church and Society, in part,	21 00
Northboro'. Evangelical Cong. Church and Society, in part to make A. W. Seaver a L. M.,	20 00
Cambridge. Mrs. L. B. Shearer, to make G. M. Fisher a L. M.,	30 00
Littleton. Society of Rev. P. Loomis.	4 00
Brockport. 1st Cong. Church and Soc'y,	20 00
East Charlemont. Mrs. C. S. Hopkins, for Italy,	2 00
East Hampton. Payson Church and Soc'y,	17 51
North Bridge Centre. Chas. O. Bachelor, to make himself a L. M.,	30 00

CONNECTICUT.

New Haven. A Friend,	4 00
Torrington. Beulah Dutton,	2 00
New Haven. A Friend,	3 00
Westminster. Cong. Ch., per N. Allen,	4 00
Manchester. R. R. Phelps,	2 00
Winchester Centre. Alvah Nash,	1 00
Simsbury. Cong. Ch., per Chas Hosmer,	6 68
Hartford. Deacon Morgan Lewis,	2 00
" 1st Church and Congregation,	337 00
" Pearl Street Church and Cong.,	165 83
" North Church and Society,	59 57
Wethersfield. Cong. Ch. and Society,	21 17
New Britain. South Church and Cong, which makes Henry C. Bowers and George D. Rend, L. M.'s	65 00

NEW-YORK.

N. Y. City. A Friend, per Dr. De Witt,	3 00
Gouverneur. Presb. Church,	21 78

Gouverneur. Mrs. C. M. Robinson $5, Hon. E. Dodge $5, Dr. Parmelee $2, - - 12 00
Stockholm. Mr. Rood, - - - 1 00
Hopkinton. Rev. Simeon Gilbert, - 3 00
Brasher's Falls. Presb. Ch., per Deacon Taylor, - - - 4 54
Lisbon. Cong. Church, per Rev. Mr. Eastman, - - - - 5 65
Stockholm. G N. Culver, - - - 5 00
York. James McNab. - - - 5 00
Chester. Presb. Church, Rev. J. W. Wood, to make J. G. Clark a L. M., - 40 00
Hudson. Presb. Church. Rev. Mr. Leavitt, 30 00
North White Creek. Ahira Coolidge, - 1 00
Massana. Rev. Bliss Burnap, - - 1 00
Elba. Rev. G. S. Corwin, to make Mrs. Chas. H. Monell a L. M., - - 30 00
Lakeville. Presb. Ch. in part of L. M. for Rev. D. Scoville, - - 15 00
Griffin's Mills. Rev. R. M. Sanford, - 1 00
Walton. Congregational Church, - - 30 00
" Methodist Episcopal Church, - 2 18
Downsville. Colchester Presb. Church, J. N. Hurd L. M. - - 30 00
" Methodist Episcopal Church, 80
Delhi. Presb. Ch. $17, Dea. S. Shaw $8, Rev. W. T. Doubleday $5; all to make Deacon Shaw a L. M., - 30 00
" Methodist Episcopal Church, - 4 00
Franklin. 1st Presb. Ch., in part of L. M. for Rev. John F. Severance, - 12 75
" Cong. Ch., part L. M. for Rev. T. S. Potwin, - - 24 00

NEW JERSEY.

Paterson. A Friend, - - - 1 00
Perth Amboy. Collection. in part, - 14 72
Millington. Alexander McEowen, - 10 00

PENNSYLVANIA.

Pittsburgh. Collection at a united meeting in 1st Presb. Church, - 73 84
Philadelphia. 1st Baptist Ch, R. Calahan, 10 00
" Mrs. M. R. Mitchell, for Italy, 5 00
" F. B. Atmore, for Italy, - 2 00
Gibson. A Friend, - - - - 3 00
Bellefont. Henry Vandyke, - - 5 00

MISSOURI.

St. Louis. Collection by Mrs. F. F. Maltby for the Mission Schools, from a Gentleman $5, Mrs. Henry $2, a Friend $2, - - 9 00
Mrs. Locke, 20 yds. calico; Mrs. Alexander, 10 yds. calico; Mrs. Whitney and others, second-hand clothing.

ILLINOIS.

Galena. Congregational Church, - - 3 00
Chicago. H. Z Culver, in full, L. M. - 15 00
" 1st Presb. Church, balance, - 11 40
" A. G. Downs, - - - 5 00
Geneseo. M. H. Merriam, in full, L. M. - 10 00

INDIANA.

Indianapolis. J M. Ray, part L. M., - 5 00
" Francis King $2, David Taturn $1, Jona. Wilson $1, 4 00
Carmel. Friends' Collection, - - 4 00
Westfield. Friends' Meeting, - - 6 75
Bloomington. Individuals, - - 7 00
Rockville. Church Collection, - - 15 53

OHIO.

Xenia. Joseph Messenger, - - 3 50
Jersey. B. Thompson $5, Messrs. Folk & Bellman $2 each; A. L. Whitehead $1, add. for L. M. of Rev. J. Tuttle, - - - - - 10 00
Dayton. 1st Presb. Church, Miss S. Fenner $44: T. A. Phelps, Miss Boyd, each $5; Mrs. J. G. Lowes $3; Eells. Mrs. Ayres, $2 ea; Messrs. Moore, Conover, Brown, Haas, Mrs. Grimes, Johns, Green, Phillips, Craighead, Larew, Johnston, Conover, $1 each; five others 50c. ea; one other 25c.; in full to make Rev. Thomas E. Thomas, D. D., a L. D, - - 75 75
Dayton. Cong. Ch., Messrs Curtiss, Ford, Mrs. Jewett, Mrs. Daniels, $1 ea; Eells $50.; others 25c., - 4 75
" Christian Church, Mr. Darrow. - 1 00
" B. F. Eells 300 Toy Books, for Cincinnati Mission Schools.
" Third Street Presb. Ch., Messrs. Shaw, Darst, Mrs. Pierce, $3 ea.; Messrs. Hamilton, Lyttle, McDaniel, Mrs. Eastabrook, Mrs. Eaker, $2 each; Mrs Kinney, Pierce, Carroll, Winters, Fowler, Messrs. Steele, Howard, Brooks, Walters, $1 ea.; four others 50c. each; five others 25 cents each; which makes Rev. S. G. Spees L. M, - - - - 31 25
" 1st English Lutheran Ch., Messrs. F. Gebhart, J. Gebhart, A. Gebhart, S. Gebhart, J. Lentz, $5 ea.; D. Gebhart, $3; Messrs. Joseph Gebhart, H. Gebhart, $2 each; Messrs. Cahill, Walker, Beaver, $1 each; Mrs. Crawford 50 cts.; which makes Jacob Lentz a L. M. - - - - 35 50
" 1st Baptist Church, Messrs. Parker, Crawford, Stillwell, Payne, $3 each; Messrs Gebhart, Tower, $2 each: Darrow, Childs, Leland, Thurston, Coffman, $1 ea.; others $2 30, - - - 23 30
Oxford. United Presb. Church, - - 5 00
Clifton. 1st Presb. Ch, Mr. Stevenson, - 50
Cedarville. United Presb. Church, Mr. Kyle, $2, Mr. Conover $1, - 3 00
Gambier. Harcourt Parish, Protest. Epis. Ch., to make Rev. S. Clements a L. M., - - - - - 32 83
Columbus. Trinity Prot. Epis. Church, bal. to make H. P. Smythe a L. M., - - - - 27 00
" 1st Baptist Church, - - 6 58
" 2d Presb. Ch., Benj. Talbot, - 5 00
Massie's Creek. United Presb. Ch, Messrs. Turner, Laughead, Anderson, M'Clelland, $5 ea.; J. Collins $3; Collins Bradsute, $2 each; Bradsute, and Ferguson, $1 50 ea; Collins, Gregg, Collins, Turner, Bradsute, Andrews, Laughead, Bull, Laughead, Kyle, Laughead, Bradsute, Gregg, Ferguson, Galloway, Bull, Mrs. Collins, Browne, and Miss Townsley, $1 ea.: six others 50c. ea.; one 75 c.; two 25c. ea. which makes Thos. Brown L. M., and J. Collins part L. M., - 53 80
Cincinnati. Mrs T. Webb, a lot of books for Mission School.
" Coll. for Mission School, by Mrs. Godden, viz.: Mrs. Judge Storer $3, Miss Drinker $3, Miss Latham $1, Miss Haskell 25c.; Miss Ashford 25c., - - - - 7 50
" Mr. Dalton 7½ yds. calico, Mrs Stetinius 10 yds. muslin, Miss Pearce 10 yds calico, garments from the Vine St. Cong Sewing Society.

MICHIGAN.

Cold Water. Self-Denial Society, for Italy, 50 00
Richland. Deacon Samuel Brown, - 20 00
Niles. Presbyterian Church, - - 21 42
" Methodist Episcopal Church, - 10 02

For use in Library only

For use in Library only